

Our Bible School

STUDIES IN THE LIFE OF CHRIST

It will be observed that questions follow each day's reading. These questions are suggestive only, and are intended to direct the reader in the study, and aid him in grasping the truth the lesson is intended to teach. Read the lesson, then endeavor to answer the questions.

Readings for the Week

Monday: The Visit of Nicodemus. John 3: 21. Who was Nicodemus? What position did he hold? Why did he come by night? What great principle of the new kingdom did Jesus teach him? Did he understand Jesus? Should he have understood? What is the new birth? Is it conversion? What are its elements? How are its mysterious operations illustrated? What is man's part in the new birth? What is God's?

Tuesday: The Forerunner's Final Testimony. John 3: 22-36. Did Jesus ever baptize any disciples? Is much water necessary to perform apostolic baptism? What testimony did John bear to Christ? What in this lesson shows John's humility? When do we come in possession of eternal life? May we have it in this world?

Wednesday: The Well of Jacob. John 4: 1-42. Why did Jesus go into Galilee? Why did he go through Samaria? Was there any inducement to go that way? Did Jesus ever grow weary and tired? Was the woman surprised because Jesus talked to a Samaritan, or because he talked to a woman? What fellowship had the Jews and Samaritans? Did the woman answer Christ's request for a drink? How did she discover that he was a prophet? Why did she change the conversation? What subject did she introduce? Where is God's house? What was the result of this conversation with the woman? Why did many believe? What led others to believe? Who only can say, "This is the Christ?"

Thursday: The Gospel of the Kingdom. Mark 1: 14, 15. The Nobleman's Son. John 4: 43-54. What was the subject of Christ's preaching? Was it different from John's? What must people do to enter the kingdom? In the latter reference what evidence of great faith have we? Can one believe for another? Whose faith healed him, the son's or the father's? What was Christ's second miracle?

Friday: The Rejection at Nazareth. Luke 4: 16-30. What did Jesus do on Sabbaths? Did he take part in the service? Was he acquainted with his Bible? What makes you think so? Did he have trouble in finding the place? Do we know so readily where to turn in the Bible for a certain passage? Why not? What six things in Christ's program? How was the sermon received? Why was he rejected? Was his escape a miracle?

Saturday: The Miracle of Fishes.—Luke 5: 1-11. Did people eagerly hear Jesus? What use did he make of a boat? Whose

BRETHREN EVANGELIST

was it? Had he asked for it? What great lesson did he teach the disciples? What is the condition of success in working for Christ? What followed this discourse? Is it wise to obey what seems to be unreasonable?

Sunday: The Demoniac of the Synagogue? Mark 1: 21-28.

Notes on Bible Study

Bible Reader

An ounce of scriptural truth is worth a pound of scriptural facts.

There are people who can talk about the latest novel so as to convey the impression that they have read it, when, as a matter of fact, they have never seen it. A great deal of pious talk about the Bible amounts to about that.

To read the Bible with profit one must acquire an appetite for it. But in order to acquire an appetite for it one must read it. We have heard of a few people waking up some fine morning with an appetite for the Book which they never had before, but as a rule we do not come at an appetite of any sort in that way. Reading the Bible daily will not always give one an appetite for it, but one who does not read his Bible daily will soon lose all taste for it.

Thirty years ago the Bible was read a great deal and studied very little. Now it is studied a great deal and read very little. Whether anything has been really gained by the swing of the pendulum it doth not yet appear; but it is pretty clear that neither the old or the new way is going to bring about the desired results. He who uses the Bible as a reading book only misses many things according to the letter, but he who uses it as a text-book only misses many things according to the spirit. We need to get at the letter as well as the spirit, but what we should be reminded of today is that we need to get at the spirit as well as the letter. We cannot live by merely analyzing our bread; we must eat it.

SERMONS IN QUAIN TEXTS

Text: Beware of false prophets, which come in sheep's clothing, but inwardly they are ravening wolves. Matt. 7: 15.

There is something fearful in the eagerness of the devil to destroy souls. He resorts to every possible device. He sends his agents and messengers in forms and garbs to deceive the simple minded and unwary. He even steals the dress of God's own servants and children, hoping thus to gain the confidence of believers and then destroy their faith and lead them away to death. The world is full now of just such agents of Satan. They wear the garb of the Christian, and profess to be Christians, but in their hearts they are disloyal to Christ and to his cause and kingdom. They win the confidence of the sheep by passing off for sheep themselves, but the sheep's covering is only worn outside, while underneath is the heart of a hungry, blood-thirsty wolf. We need to be on our guard perpetually against the wiles of the devil.

Eternal vigilance is the price not of liberty only, but also of spiritual safety and of Christian peace. Many young people in these times, especially those who are intelligent and gifted, fall under the influence of persons who have caught smatterings of skeptical talk which they drop in the form of sneers or mocking queries in the ears of their confiding listeners. They laugh at the simple old cradle-faiths these young Christians hold, and ask with wise air, "Do you still believe those old superstitions?" Then they go on to cast doubt or at least to start questions about this or that difficulty in the Bible, or they caricature some Christian doctrine and hold it up in such light as to make it look absurd. Thus they poison the minds of these earnest young believers and weaken their childhood faith and fill them with perplexity. Pastors and teachers of intelligent young people are continually called to try to undo the wicked and destructive work of these wolves in sheep's clothing; but oft-times it is impossible to undo it. The ruin of cradle-faiths is hard to build up again.—*Sel.*

The Mission Field

MISSIONARY READING CIRCLE

COURSE OF READING

First Year	Cloth	Paper
1. Crisis of Missions—(Pierson.)	\$1 00	29
2. Armenian Amphitheater.		09
3. Do Not Say.		09
4. Our Country.	51	25
5. Life of Sammy Morris.		10
6. Choice Extracts—(Meyer.)		05
		87

The books, together with other literature, such as circulars giving full particulars how and why to organize and read, description of books, etc., can be had by addressing Rev. C. F. Yoder, Warsaw, Ind. Circles should be organized in every congregation.

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Each member of the Board is the Secretary for the District which he represents and is supposed to look after the interests of the mission work in his territory. All pledges and money should be sent to the general Secretary, J. C. Cassel, 709 Arch St., Philadelphia, Pa.

SELECTED MISSIONARY NOTES

—One of the most thoroughly organized, consecrated, spiritual, liberal, missionary churches in the country is the Clarendon Street Baptist Church, of Boston, of which the late Dr. A. J. Gordon was the pastor. His idea of the true spirit and work of the church is well expressed in the following terse sentences: "The church which is not a missionary church will be a missing church during the next fifty years, its candle of consecration put out, if not its candlestick removed out of its place. As ministers and churches of Jesus Christ, our self-preserva-